3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

Though engaged chiefly in commerce, they are also successful agriculturists. They know the use of *aryk* or irrigation canals, and are reputed to be the best cultivators of cotton and fruit plantations. On the whole there is only one people who surpass them as agriculturists, namely the Tadjiks,[1] who are supposed to be pure Iranians.

The Sarts are Mahometans, Sunnites, many of them followers of the Sufi order. They adhere to the Mahometan written law (*sheriat*). They keep their women more strictly in seclusion than is the case among any other Turkic tribe. This is probably connected with the high degree of organization shown in their religious culture, which exceeds that of the other tribes. They have a great reverence for the Mussulman educational institutions usually to be found in connexion with the Sufi religious orders, and supported by public donations. There are three of these orders in Central Asia, the most ancient of them being in Ferghana. The educational institutions are divided into higher (*Medresse*) and lower (*Mektab*). Besides instruction in religious and legal subjects, the students are given some general knowledge based on mediaeval conceptions; thus Sart geography represents the world as being flat, and surrounded by mountains. In the lower

[1] The Tadjiks are the remnants of the old Aryan population of Central Asia, living chiefly in the Samarkand and Ferghana districts. In 1911 they numbered about 400,000, i. e. 67 per cent. of the total population. The Tadjiks living in the valleys and engaged in agriculture are now scarcely distinguishable in language and physique from their neighbours the Sarts, but the Mountain Tadjiks, or Galcha, are still using their Iranian language, and differ from the dark Turanians around them by reason of their light-coloured hair and skin.

3: Czaplicka E-4 (no date) 1918 RL4 Turkic Peoples RL4

871 classes some Arabic is taught; in the higher Persian is the language used, but neither of these languages is really mastered.[1] The Russian schools have had less success among the Sarts than among the Kaizak or the Kirghis.

101 THE TARANCHI OR ILI-TAṬARS (83,000 in 1911 as against 70,000 in 1897) live in Semirechie and in the Transcaspian Territory, having migrated to Russian Turkestan from Eastern Turkestan at the same time as the Dungans, that is to say, when Kulja passed under Chinese rule.

105 In physical type, culture, language, and religion the Taranchi stand very near to the Sarts; the only difference seems to be in regard to the treatment of their women, who have much greater freedom than among the Sarts, and do not cover their faces. The Taranchi are agriculturists, cultivating especially vegetable gardens, but some of them incline towards commerce.

The Turkomans, Sarts, and Taranchi may be grouped together as the least Turkic of all the Iranian Turks, being now strongly under Persian, as they were in the past under Arabian, influence. And of course it must be remembered that all of them form as it were a stratum overlying the original 'Aryan' population, whose culture was of an Irano-Greek type. But of the three the Taranchi have the closest connexion with the Turanian Turks, being probably the descendants of the old Uigur in Eastern Turkestan.

101 The next to be considered are the Usbegs, and their kindred tribes the Kipchak, the Kaizak (Kaizak-Kirghis), and the Kara-Kalpak.

THE USBEGS (592,150 in 1911 as against 534,825 in

[1] *Asiatic Russia*, vol. I, p. 170.